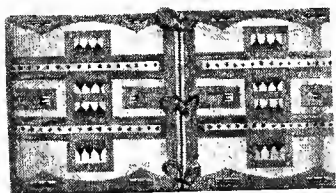


2012.11.1
MAY 14



HUNTINGTON FREE LIBRARY
*Native American
Collection*

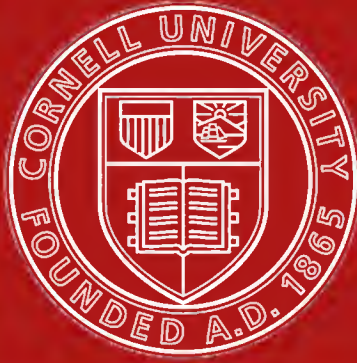


CORNELL UNIVERSITY
LIBRARY

CORNELL UNIVERSITY LIBRARY



3 1924 104 076 884



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924104076884>

JOHN ELIOT AND THE INDIANS

1652-1657



Engraved after the original portrait owned by Mr. Thibault.

JOHN ELIOT
THE INDIAN APOSTLE

JOHN ELIOT
AND THE INDIANS
1652-1657

Being Letters Addressed to
Rev. Jonathan Hanmer of Barnstaple, England

Reproduced from the Original Manuscripts
in the possession of Theodore N. Vail
Edited by Wilberforce Eames

NEW YORK MCMXV

ONE HUNDRED AND FIFTY COPIES PRINTED

COPYRIGHT 1915 BY GEORGE D. SMITH

ALL RIGHTS RESERVED

THE ADAMS & GRACE PRESS, NEW YORK

Facsimile Title of Eliot's Translation of
The New Testament 1661

THE NEW
TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST.

Translated into the
INDIAN LANGUAGE.

AND

Ordered to be Printed by the *Commissioners of the United Colonies*
in *NEW-ENGLAND*,

At the Charge, and with the Consent of the
CORPORATION IN *ENGLAND*
For the Propagation of the Gospel amongst the Indians
in *New-England*.

C A M B R I D G :

Printed by *Samuel Green* and *Marmaduke Johnson*.

MDCLXI.

PROLOGUE

The letters of John Eliot here printed belong to the period when he was most actively engaged in his work among the Massachusetts Indians. They were addressed to the Rev. Jonathan Hanmer,* minister of the church at Barnstaple in Devonshire, whose interest in Mr. Eliot's labors had been enlisted by mutual friends.

John Eliot had come to New England in November, 1631; was ordained teacher of the church at Roxbury in 1632; and had taken up the study of the Indian language in 1643. In 1646 he began to preach to the Indians in their own tongue, at Nonantum; and in 1650 he selected a site and laid out the plan for an Indian town at Natick. Accounts of the progress of this work were published at London in 1643, 1647, 1648 and 1649, in four of the so-called "Eliot Tracts;" and the interest aroused thereby resulted in the creation by Act of Parliament,

*Mr. Hanmer was born in 1606 and died in 1687. He was minister in the church at Barnstaple from 1646 to 1662, and was the author of several books. See *Dictionary of National Biography*, vol. xxiv, pp. 295-297, and authorities there quoted.

July 27, 1649, of the Corporation for the Propagation of the Gospel among the Indians in New England.

The efforts of the new Corporation were at once directed to the raising of funds for the purchase of tools and other necessities required in the building of the new town. It was at this stage of affairs that Mr. Hanmer wrote to Mr. Eliot, on March 12th, 1652, announcing that an unnamed gentleman (Mr. Speacot) had made a liberal gift of £50, which would be laid out in such commodities as were most desired. Mr. Eliot replied in two letters, dated July 19 and October 7, 1652, as follows:

Facsimile of Letter of July 19, 1652

Reverend Mr. Ward Sr.

I have received your letter dated March 12. 51. wherein the Lord hath made you an unexpected assistant, & messenger of encouragement & supply unto this work of the Lord among those poor Indians, & that it may be when expected helps may be more slow, that so the Lord might please to show himself the only guide, & guide for his people in all their ways. I desire to acknowledge the Lord's blessing, who hath never failed me in this work of his. It is much that I should inform you of the state of this work, that your prayers may be, in the most particular manner, as fervent, as another father at the throne of grace, in the behalf of this work, or those who labour therein. I cannot be so particular as I would, by reason of straits of time, the ship being quickly to take off, if I have received your letter. If the Lord give you opportunity of going to Exeter, or of intercourse with Mr. Nichols, by him you may hear somewhat more than I can now write unto your self. The exiled ministers, & christian people there, having done those two years contributions towards this work, & by whose supply, a great part of the work for the sixteenth in charges & expenses, hath been carried on. After several years seeking to them, the Lord opened their hearts to desire baptism to make up a band of three persons. To desire church estate & ministry, thereby to enjoy all God's ordinances, & to enjoy coherent spiritual ways, & means. In the order they had been taught, they might have visible civility, before they can rightly enjoy visible fellowship in ecclesiastical communion. Hence we looked at a place first for to begin a house, where a competent number of people might have fellowship together in the year 50. We began that work through his grace. In the year 51. in a day of fasting & prayer, they entered into a covenant with God, & each other to be ruled by the Word in all their affairs civil, making the Word of God their only magna charta, for government laws, & all conversation. & chose rulers of themselves. So? As often hundred. the platform of our holy government of God's own institution. I have put over this year since Mr. Nichols in the report shows in Exon. & if the Lord give you opportunity, I should gladly wish your self right well here a sight of it, that I might revive your animadversion on it. But in my poor thoughts, I apprehend it would be a mercy to England, if they should in this season of times, take up that frame of government, which is a divine institution, & by which Christ should reign over them, by the word of his mouth. Let I forget my self, I am speaking of the Indians, whom I desire to bring up to be the Lord's people only, ruled by his Word in all things. As the Lord hath blessed them in this their government, & quickened them in judgment. This past year the 2^d month to seven & prosper the for his Church Covenant whereby they give up themselves to be governed by the Lord ecclesiastically, in all his ordinances, & Church administrations. He I shall walk & get drift upon I do this. They are now building themselves a meeting house, when it is made, it may please the Lord to call Humphreys to be built a spiritual help unto the Lord.

Touthing to you say of my writing for a supply of books for my brother make. It is true I did so. At some after the Lord was pleased to offer a comfortable supply both to him, & not also. For I bought two libraries of two ministers who left us, as if they were both paid for, by the Corporation in London, & my brother make hath bene possessed of his aged volume. Besides, the exiled Ministers of Exon have put into us new supply. & this year made us the 2^d Edition of the new annotations upon the whole Bible, so that the riches of God's Word be now supplied, but in particular books he may

may further want, I cannot tell. 5th you make mention of a liberal gift of a religious
gentleman, whose name I hope I shall hereafter know, that I may express my thankfulness
in a few lines unto him. & whereas you require to know in what commodity, it may be most
suitably laid out. I answer in two commodities chiefly. first in strong linen cloth, canvas
& other good heavier cloth, & Cockscombs. because in the hot suns, the Indians delight to
goe in Linen, & work, it in any garment, only a linen garment, if they can get it,
ely in red, blue, or white cottons. conceiv^d & think, for all its trading cloth. it is the
comest. & fine Cotton. only these two sorts of commodities are best for the people. the
way of selling, may be by ships for Barbadoes, who have often recourse hither
or by some Bristol ships, who also trade hither: if by London, then there is a faithful
friend of mine Mr. Burcher who will inveigh any such things to me. but it may be that
Gods hand better be taken up in your Country, than to be bought in London. 5th if the
also request this, that if any ships come for Barbadoes, you would please to appoynt
some or other discreet & Godly man, able to judge wisely, & discern to get apt to
much time as to see to his eyes, & have in his own eyes, how the matters are
here carried, & what is done among the Indians, & send him a good allowance
for his pains, it would tend much to the furtherance of it work, & comfort of
your hearts. & may you please to communicate this my motion to your Mr. Nichol
as before I was disposed to be done in that case. say if some of the churches
should send forth a minister, & other faithful brethren, on purpose to visit & con-
fort & encourage such a work. I see not, but it were a worthy work
& well becoming the spirit of the gospel. but I can say no further, I do
humbly beseech the Lord for the progress that are made in all the churches, in the behalfe
of this work, & us to labour in it. I beg for their continuance therewith, & so concluding
y^r & all your holy labours unto the Lord, & to the blessing of his grace of y^r

Roxbury this 19th of the 8th 52.

your unworthy fellow labourer
in the gospel of Christ
John Eliot

THE LETTERS

[*Roxbury, July 19, 1652*]

Reverend and deare Sir

I have received your letters dated March 12, 1651,* wherein the Lord hath made you an unexpected instrument, and messenger of incouragment, and supply unto this work of the Lord among these poore Indians, and that, it may be when expected helps may be more slow; that so the Lord might please to shew himselfe the onely guide, and provider for his people in all theire wayes. I desire to acknowledg the Lord herein, who hath never failed me in this work of his. It is meete that I should informe you of the state of this work, that your prayres may be, with the more particular faith and fervor, be breathed forth at the throne of grace, in the behalfe of this work, and those which labour therin. I cannot be so particular as I would, by reason of streights of time, the ship being quickly to saile after I have received your letters. If the Lord give you oportunity of goeing to Excester, or of intercourse with reverend Mr. Nicols, by him you may heare some-

*As the legal year began at that time on March 25, it would be reckoned as 1651 up to March 24, but would be called 1652 according to our present reckoning.

what more then I can now wright unto your selfe. The reverend ministers, and christian people there, having bene these two years contributors towards this work, and by whose supply, a great part of the work for the civile part in charges and expences, hath bene caryed on. After several years preching to them, the Lord opened their hearts to desire baptisme to seale up pardon of their sinne, and to desire church estate, and ministry, whereby to injoy all Gods ordinances, and to injoy cohabitation, and civile government, as subservient unto, and greatly conducing unto these spiritual wayes, and mercys. In this order they have bene taught, they must have visible civility, before they can rightly injoy visible sanctitie in ecclesiastical communion. Henc we looked out a place fitt for to begin a towne, where a competent number of people might have subsistenc together. In the yeare 1650 we began that work through rich grace. In the yeare 1651 in a day of fasting and prayre, they entered into a covenant with God, and each other, to be ruled by the Lord in all their affaires civilie, makeing the Word of God their only magna charta, for government, laws, and all conversation. And chose rulers of tennes, fifties, and of an hundred. The platforme of which holy government of Gods owne institution, I have sent over this yeare unto Mr. Nicols with the reverend elders in Exon. And if the Lord give you opertunity, I should gladly wish your selfe might also have a sight of it, that I might receive your animadversions on it. But in my poore thoughts, I apprehend it would be a mercy to England, if they should in this terme of lines, take up that forme of government, which is a divine institution, and by which

Christ should reigne over them, by the word of his mouth. But I forget myselfe, I am speaking of the Indians, whom I desire to traine up, to be the Lords people only, ruled by his Word in all things. And the Lord hath blessed them in this their government, and guided them in judgment. This present yeare the Lord seemeth to ripen and prepare them for holy church covenant whereby they give up themselves to be governed by the Lord ecclesiastically, in all his ordinances, and church administrations. But I shall walk by good advise before I doe this. They are now building themselves a meeting house, which when it is made, it may please the Lord to call them forth to be built a spirituall house unto the Lord.

Touching what you say of my wrighting for a supply of books for my brother Mahu, it is true I did so. But soone after the Lord was pleased to offer a comfortable supply both to him, and me also. For I bought two librarys of two ministers who left us, and they are both paid for, by the corporation in London, and my brother Mahu hath bene possessed of his a good while. Besides, the reverend elders, ministers of Exon have sent unto us new supply, and this yeare they sent unto us the second edition of the new annotations upon the whole bible, so that through the riches of Gods bounty he is now supplied, but what particular books he may further want, I cannot tell. Sir you make mention of a liberal gift of a religious gentleman, whose name I hope I shall hereafter know, that I may expresse my thankfulness in a few lines unto him. And wheras you require to know in what commodity, it may be most suitably laid out, I answer in two

commodities chiefly. First in strong linnen cloth, canvas and other good hempen cloth, and lockroms, because in the hot summers, the Indians delight to goe in linnen, and work, if in any garment, only a linnen garment, if they can get it. Secondly in red, blew, or white cottons, course and thik, some call it trading cloth, which is the coursest, and some better. Only these two soorts of commodities are best for the present. The way of sending, may be by ships from Barstable, who have often recourse hither, or by some Bristol ships, who also trade hither. If by London, then there is a faithfull freind of mine Mr. Bulcher who will conveigh any such things to me. But it may be the goods had better be taken up in your country, then to be bought in London. Sir I doe also request this, that if any ships come from Barstable, you would please to appoynt some or other discreete and Godly man, able to judg wisely, and discern, to set apart so much time, as to see with his eyes, and heare with his owne eares, how the matters are here caryed, and what is done among the Indians. And should he have a good allowanc for his paines, it would tend much to the furtheranc of our work, and comfort of your hearts. And may you please to communicate this my motion to reverend Mr. Nicols and consider what were wisdom to be done in that case. Nay if some of the churches should send forth a minister, and other faithfull brethren, on purpose to visit and comfort and incourage such a work, I see not but it were a worthy work and well becomeing the spirit of the gospel. But I can now goe no further. I doe humbly blesse the Lord for the prayres that are made in all the churches, in the behalfe of

Endorsement of Letter of July 19, 1652

To his courteous and much
respected Brother
m^r Thomas Wright
of the Gospel at
Barnstable in
Dorset

from your humble servant m^r John
Clarke merchant at m^r
Duns house in Blakenhall
to be sent safely as
above written

**this work, and us that labour in it. I beg for the continuanc thereof,
and so commending you and all your holy labours unto the Lord, and
to the blessing of his grace I rest.**

**Your unworthy fellow labourer
in the gospell of Christ,**

Roxbury this 19th of the 5th, 1652.

John Eliot.

[Addressed:]

**To his reverend and much
respected brother
Mr. Hanmer minister
of the gospell at
Barnstable in
Devonshire,
these.**

**I pray leave these letters with Mr. John
Clarke merchant at Mr.
Duns house in Blackwell hall
to be sent safely as is
above written.**

Facsimile of Letter of October 7, 1652

Reverend is much reported in christ.

I recd letter from you full of love, both in acknowledgment & encouragement in
this work of the Lord among the Indians. to wch I have by the for-
more ship returned answer according as you desired. but least this letter
should fail & miscarry coming so far, & through so many hands before
they can come at you therefore if thought it necessary to write by this
ship also, as I shall by the next likewise if the Lord give opportunity
your loving expression about books I thus impart, & through the goodness of
God, wch are well supplied by the purchase of two libraries, one
for my brother's making, the other for my self. as also Roxbury m^r
Nicols of Exeter, with the rest of the reverend ministers there,
is christian people, have made a good supply unto us both in
books & to the Lord, & to the people. for the first disposal of
of so you mention. because? Indians are now come a habitation
in labour, they much delight in linen, to work in, in the sum-
mer especially. if therefore it be laid out in good canvas or other good
strong linen for shirts, & some for some better use, about head ^{clothes} &c
it will be accounted us for the present. unless some be laid out
in thick warm white blanket cloth, wch I think is plentifully made
in your country. such things will be fit for us. for the way of sending
it. I desire it may be by your vessel shipping. & if none be bound for
the Bay of Massachusetts. yet if any be bound for the shore of shoals
the great fishing place of N.E. it may be safely conveyed unto me.
for the minister who preacheth there is named m^r Brock a goodly
man, unto whom the care being committed. I doubt not but he will
carefully send them unto me. or if they be bound to any other
port with us, let it be sent unto me, who am of Roxbury;
will easily be notified & conveyed, if any body of trust have the
care thereof committed to them. the first packet of 3rd of this month, is through
the grace of christ, come up to this, that upon the 13th day of this
month (if God will) we have a day of fasting & prayer, wherein we
shall call forth sundry Indians to make confession of Jesus Christ
his truth & grace. whose confessions, if they, to charity, appear to
be such as were not wrought to them by flesh & blood, but by the
faith then we shall endeavour to bring them into a visible Christian
Church. for the enjoyment of christ in all his holy ordinances.
now this business is pressing on & filleth me so the occasion, as I cannot
attend much to writing. & if amongst by your prayers, & the prayers
of all the people of the Lord, is so concurring you & all your holy labours
unto the Lord's blessing & increase. I rest

Roxbury this 7th of the 8th month. 1652.

your affectionate brother &
fellow labourer in
the Lord's vineyard
John. Dickinson

is my heart they from 208 to more, if the christian people who are contributions & the good work of the Lord
will please to send some good money, who say for the his y^r what is sent, & to further encourage
it. I am sure if this is in they hands & labour. it will much tend to their satisfaction, & is encouraged in so great
as you speak in this is.

[Roxbury, October 7, 1652.]

Reverend and much respected in Christ.

I received letters from you full of love, both in acknowledgment and encouragement in this work of the Lord among the Indians, to which letters I have by the former ship returned answer according as you desired. But least these letters should faile and miscary coming so far, and through so many hands before they can come at you therefore I thought it necessary to write by this ship also, as I shall by the next likewise if the Lord give oportunity. Your loving expression about bookes I thus answered, that through the goodnesse of God, wants are well supplied by the purchase of two librarys, one for my brother Mahu, the other for my selfe. As also Reverend Mr. Nicols of Excester, with the rest of the reverend ministers there, and christian people, have made a good supply unto us both in bookes, blessed be the Lord, and blessed be they. For the fittest disposal of that fifty pounds you mention, because our Indians are now come in cohabitation and labour, they much delight in linnen, to work in, in the summer especially. If therefore it be laide out in good canvas and other good strong linnen for shirts, and some for some better uses, about head cloathes etc. it will best accomodate us for the present, unlesse some be laide out in thik warme white blanket cloth, which I think is plentyfully made in your country. Such things will best suit us.

For the way of sending it, I desire it may be by your westerne shiping, and if none be bound for the Bay of Massachusetts, yet if any be bound for the Ile of Shoals the great fishing place of New England, it may be safely conveighed unto me. For the minister who preacheth there is named Mr. Brock, a godly man, unto whom the care being committed, I doubt not but he will carefully send them unto me. Or if they be bound to any other port with us, letters and goods sent unto me, who am of Roxbury, will easily be notified, and conveighed, if any body of trust have the care theroff comited to them. The present state of our busynesse, is through the grace of Christ, come up to this, that upon the 13th day of this month (if God will) we have a day of fasting and prayre, wherin we shall call forth sundry Indians to make confession of Jesus Christ his truth and grace. Whose confessions, if they, to charity, appeare to be such as were not revealed to them by flesh and blood, but by the father, then we shall proceed to build them into a visible constituted church, for the Injoyment of Christ and all his holy ordinances. Now this busynesse is pressing on and filleth me so with ocasions, as that I cannot attend much to writing. Sir I earnest beg your prayres, and the prayres of all the people of the Lord, and so commending you, and all your holy labours unto the Lords blessing and mercy, I rest.

Your affectionate brother and
fellow labourer in
the Lords vinyard

Roxbury this 7th of the 8th month, 1652.

John Eliot.

[Postscript:]

Sir

In my former letters I was bold to move, that if the christian people who are contribuitors to this good work of the Lord would please to send over some Godly messenger who may see with his eyes what is done, and what fruite appeareth of that love of theirs which they have bestowed, it may much tend to their satisfaction, and encouragement in so great and good a work as this is.

Facsimile Title of Eliot's Translation of
the Whole Bible 1663

M A M U S S E
WUNNEETUPANATAMWE
UP-BIBLUM GOD
NANESWE
NUKKONE TESTAMENT
KAH WONK
WUSKU TESTAMENT.

Ne quoshkinnumuk nashpe Wuttinneumoh *CHRIST*
loh asowelit

JOHN ELIOT.

C A M B R I D G E :

Printeuoop nashpe *Samuel Green* kah *Marmaduke Johnson*.

I 6 6 3.

From these letters we learn that a part of the funds for carrying on the Indian work during 1650 and 1651 had been contributed by friends in Exeter, chief among whom was the Rev. Ferdinando Nicolls (b. 1598, d. 1662), who was rector of St. Mary Arches there since 1634. To him Mr. Hanmer is several times referred for fuller information. Mr. Eliot then proceeds to tell how, after several years preaching to the Indians, they had selected a place to begin the town of Natick, in 1650, and had organized a plan for self government in 1651. For further particulars concerning this plan, or platform, he refers Mr. Hanmer to the accounts sent over to Mr. Nicolls to be published in the tract called *Strength out of Weaknesse*, London, 1652.

Mr. Eliot then mentions that he had written to Mr. Hanmer, some time before, about a supply of books for Rev. Thomas Mayhew, who ministered to the Indians on the island of Martha's Vineyard; and that in the meantime the want had been supplied by the purchase of the libraries of two ministers who had gone away. These were the libraries of Rev. Thomas Jenner, formerly of Weymouth, and Rev. Thomas Weld, formerly of Roxbury; the former of which was bought (in part) for Mr. Mayhew at £30, and the latter for Mr. Eliot at £34. He also mentions having received from England, among other books sent over to him by his friends at Exeter, the second edition of the

New Annotations upon the Whole Bible. The full title of the work is as follows:

**ANNOTATIONS || upon all the || BOOKS || of the || Old and
New Testament: || This Second Edition so enlarged, || As they
make an entire Commentary on the sacred Scripture: ||
The like never before published in English. || Wherein ||
The Text is Explained, Doubts Resolved, Scriptures Par-
alleled, || and Various Readings observed. || By the Labour
of certain Learned Divines thereunto || appointed, and
therein employed, As is expressed in the || PREFACE. ||
. . . || LONDON, || Printed by John Legatt, 1651. ||**

Two volumes, folio.

**The first edition appeared in 1645, and the third edition in 1657.
Copies of all three are in the New York Public Library.**

**The most interesting information derived from these letters,
however, is that concerning the outlay to be made of the £50 given
by Mr. Speacot. It was to be expended entirely in linen and canvas
goods, to be used for wearing apparel by the Indians. In the directions
for sending, Mr. Eliot names his London friend Mr. Bulcher, and also**

Facsimile Title of Eliot's Translation of
Bayly's Practice of Piety 1665

Manitowmpae
POMANTAMOONK:

Sa npevshinau

Christianoh

Utooh woh, an
P O M A N T O G

Wuffikkirteahonar

G O D.

1 Tim 4 8.

Manitowmpae-ohooonoo quohootongashi yeayen ut pomantamoongand kah ne paomant.

C A M B R I D G E :

Printed in the Year 1 6 6 3.

the Rev. John Brock, minister on the Isles of Shoals, either of whom he says would take care of any goods consigned to him. These instructions were faithfully carried out by Mr. Hanmer, and the goods were purchased and forwarded to Mr. Eliot the next year, by the ship May-Flower of Boston, Thomas Webber master. A copy of the invoice follows.

Facsimile of Invoice of 1653

1653

Survey of Goods sent on by: May Flower
 & Boston (Master Thos. Webber) for Boston in
 New England, Consigned unto m^r. John Eliott
 Pastor of the Church at Roxbury & m^r. Jonathan
 Hammer, &c. Cost & Charges, viz:-----

N^o. 2:
 3:6

# 1 Ball of Canvas n ^o . 3 qt: 120 Acords Cost	010	14	09
# 1 Ball of Canvas n ^o . 6 qt: 210 Acords Cost	016	04	04
# 100 yards of Course Dowlis at 10 ^d . 1/2 p ^d . is	004	07	06
# Charges paid on these goods at Bristol is	000	05	08
# 2 p ^d . of Dutchmige Cloth qt: 135 yds: p ^d . white cost	031	12	03
# p ^d . for Canvas & packmige, & Dutchmige cloth	016	00	00
# p ^d . for Cartidge to the Water Side	000	05	06
# p ^d . for Cartidge of the Canvas from Bristol	000	00	08
# p ^d . for Cartidge of the Canvas from Bristol	000	14	00
# p ^d . for makinge bills of entry & oldmige &c.	000	03	06
Canvas at the Customs house			
# p ^d . for Customs of 20 sets of Canvas entered short	000	02	08
# p ^d . for portidge, Cartidge, Crandidge, boatidge	000	04	08
and Cartidge, & warehouse roome for the Canvas			
# p ^d . for Warehouse roome, Cartidge, portidge	000	04	08
Crandidge, & boatidge for the 2 p ^d . Dutch cloth			
# p ^d . for Freight, primeage & Cartidge	002	11	00
# p ^d . for Freight, primeage & Cartidge	000	00	08
# p ^d . for Freight, primeage & Cartidge			
Summe is	051	19	07

is out to my Netherland family at 10 p^d.
 Shipping out 2 Ball of Canvas & 100 yds of Dowlis
 at London

000 006
 52 001

Invoyce of Goods sente on the May fflower of Boston (Master Tho: Webber) for Boston in New England, consigned unto Mr. John Eliott Pastor of the Church at Roxbury per Mr. Jonathan Hanmer, the Cost and Chardges, viz:	£	s	d
Item 1 Ballott of Canvas no: 3 qt: 180 Awnes Cost.	010	14	09
Item 1 Ballott of Canvas no: 6 qt: 210 awnes cost.	016	04	04
Item 100 yards of Course dowlis at 10d: ½ per yd: is	004	07	06
Item Chardges paide on those goods at Bristoll is	000	05	08
	031	12	03
Item 2 ps: of Truckeinge Cloth qt: 45 yds: ps: white cost	016	00	00
Item pd: for Canvas and packeinge the Truckinge cloth	000	05	06
Item pd: for Cartidge to the water side.	000	00	08

With regard to the ship May-Flower, on which the goods were shipped, all that is known of her history is related in Dr. Azel Ames's *May-Flower and her Log*, second edition, Boston, 1907, pp. 94-98. About twenty vessels of that name are there recorded, between the years 1587 and 1657. The genuine May-Flower, it appears, was of only 180 tons burden, and the last known of her with certainty, was her arrival in the harbor of Charlestown, New England, on July 1, 1630. On October 6, 1652, "Thomas Webber, Mr. of the good shipp called the MAYFLOWER of the burden of Two hundred Tuns or thereabouts . . . Rideing at Ancor in the Harber of Boston," sold one-sixteenth of the ship "for good & valluable Consideracõns to Mr. John Pinchon of Springfield Mrchant." The next day, October 7, 1652, the same "Thomas Webber, Mr. of the good Shipp called the MAYFLOWER of Boston in New England now bound for the barbadoes and thence to London," acknowledges an indebtedness to Theodore Atkinson, a wealthy "hatter, felt-maker," and merchant of Boston, and the same day (October 7, 1652), the said "Thomas Webber, Mar. of the good shipp called the MAYFLOWER of the burthen of Two hundred tuns or thereabouts," sold "unto Theodore Atkinson felt-maker one-sixteenth part as well of said Shipp as of all & singular her masts Sails Sail-yards Ancors Cables Ropes Cords Gunns Gunpowder Shott Artil-

The Mayflower in Plymouth Harbor



THE SCHOONER "ALBATROSS" AT SEA

lery Tackle Munion apparell boate skiffe and furniture to the same belonging.” It is of course possible that this was the historic ship, though, if so, reappearing twenty-two years after her last known voyage to New England. If the same, she was apparently under both new master and owner. From the fact that she is called “of Boston in New England” and was trading between that port, “the Barbadoes” and London, it is not impossible that she may have been built at Boston—a sort of namesake descendant of the historic ship—and was that MAY-FLOWER mentioned as belonging, in 1657, to Mr. Samuel Vassall, as he had large interests alike in Boston, Barbadoes, and London.

The shipment of linen and canvas goods reached Mr. Eliot towards the end of the year 1653, and their receipt was acknowledged in the letter next following.

Facsimile of Letter of August 29, 1654

Respect & much respects in the Lord.

That liberal gift of that Christian Gentleman, ^{Mr Sprat} in religious families, & your own exceeding great love, care, pains & travail about the same, if did by the blessing of the Lord receive safe & in good condition, in the end of the year. 53. in the Lord put in, at such a season, as if it was a singular comfort unto us, & furtherance of the work, provision for winter clothing & a support to the work all this Spring, until such times as the Lord affordeth us some more supplies. and if I do feel not only my thanks for all this love, but also an account of the improvement thereof unto the ends you appointed the same. & I have put here inclosed one account to your self, & the same I have put to Mr Sprat himself inclosed in his letter, in I request you to deliver to him. If please God, & to own & bless the work, they come forward in civility, there is in them a great measure of natural ingenuity, & ingenuity. only it is drowned in their wild & unchristian manner of living, but by culture, order, government, & religion they begin to be purified up, & drawn forth unto some good improvements, & by Gods blessing I hope they will be in those civil respects raised to some good improvements. Religion is on the gaining hand (If bless the Lord) though in church state, & affairs of ecclesiastical polity, they come on but slowly, but in those matters they do as they are acted, & guided by counsel, & not according to their own motions. I hope you have seen their confessions, & they made in the year. 52. as the weapons of our quelling no further at that time. in the year 53. I did not move at all that way, for some special weapons, only some agitation against this spot year. This year. 54. we have had another meeting about it. viz: for the examination of the Indians in point of knowledge in the doctrinal pt of religion. they were examined principally by the Elders of all the churches about us, as also by any other christian man, who thought good to expose any question to them. as some did. for it was an open & free conference, so it might be the free satisfaction given to all to signify the same in conclusion thereof the Elders did give testimony of their great satisfaction in what they had received from them. At a more particular relation of this days meeting, I have put over to the Corporation to be published, by itself at the next year. & covenant. also in I hope to refer you for fuller information. also the last year I put over the Indians thanks unto the christian people of Engl: for their love, also a relation of some judgments as the rulers have extended upon sinners. & I hope are published. wherein may be found their love to build a conversation according to the word of God, & the light they have received.

My last was full of the same, & I was at length further, I put in the substance of your prayer into it. I hope you will be able to see the Lord, if you will.

Your loving friend &
John Robinson in the
Lord's witness to
John 4:19

[*Roxbury, August 29, 1654.*]

Reverend and much respected in the Lord.

That liberal gift of that Christian gentleman Mr. Speacot and his religious familie, with your owne exceeding great love, care, paines and travaile about the same, I did by the blessing of the Lord receive, safe and in good condition, in the end of the yeare 1653, which the Lord sent in, at such a season, as that it was a singular comfort unto us, and furtheranc of the work, provision for winter clothing, and a support to the work all this spring, untill such times as the Lord affordeth us some more supplyes, and I doe send not only my thanks for all this love, but also an accompt of the improvement theroff unto the ends you appoynted the same, and I have sent here inclosed one accompt to your selfe, and the same I have sent to Mr. Specot himselfe inclosed in his letters, which I request you to deliver to him. It pleaseth God still to owne and blesse the work, they come forward in civility, there is in them a great measure of natural ingenuity, and ingeniosity, only it is drowned in their wild, and rude manner of liveing, but by culture, order, government, and religion they begin to be furbushed up, and drawen forth unto some good imployments, and by Gods blessing I hope they will be in these civile respects raised to forme good improvements. Religion is on the gaineing hand (I

blesse the Lord) though in church estate, and affaires of ecclesiastical polity, they come on but slowly, but in those matters they doe as they are acted, and guided by counsel, and not according to their owne motions. I hope you have seene their confessions, which they made in the yeare 1652, and the reasons of our proceeding no further at that time. In the yeare 1653, I did not move at all that way, for some special reasons, only some preparations against this present yeare. This yeare 1654, we have had another meeting about it, viz: for the examination of the Indians in poynt of knowledg in the doctrinal part of religion. They were examined principally by the Elders of all the churches about us, as also by any other christian man, who thought good to propound any question to them, as some did, for it was an open and free conferenc, that so there might be the fuller satisfaction given to all that desired the same. In conclusion wheroff the Elders did give testimony of their good satisfaction in what they had received from them. But a more particular relation of this dayes meeting, I have sent over to the Corporation to be published, together with the present state we stand in, touching our further proceeding, in gathering them into a church estate and covenant, unto which I must make bold to refer you for fuller information. Also the last yeare I sent over the Indians thanks unto the Christian people of England for their love, also a relation of such judgments as the rulers have executed upon sinners, which I hope are published, wherein may be seene their care to leade a conversation according to the word of God, and the light they have received.

Endorsement of Letter of August 29, 1654

To his reverend brother
Mr. Hammer minister
of Gods word at
Barrstabb in

Durham:

Wm

1692

Sir my lines are filled with ocasion, and cannot inlarg further. I
intreat the continuanc of your prayres unto the Lord for us all and for
me, and so commending you and all your holy labours unto the Lord,
I rest.

Your loveing brother and
fellow labourer in the
Lords vinyard
John Eliot.

Roxbury this 29th of the 6th, 1654.

[Addressed:] To his reverend brother
Mr. Hanmer minister
of Gods word at
Barstable in
Devonshire
these.

Facsimile Title of
Eliot's Indian Grammar 1666

THE INDIAN Grammar

BEGUN: OR,
An Essay to bring the Indian Language

INTO RULES,

For the Help of such as desire to Learn the same, for
the furtherance of the Gospel among them.

BY JOHN ELIOT.

Isa. 33. 19. Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive, of a stammering tongue, that thou canst not understand.

Isa. 66. 18. It shall come that I will gather all Nations and Tongues, and they shall come and see my Glory.

Gen. 10. 20. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him, &c.

Psal. 19. 3. There is no speech nor language where their voice is not heard.

Mal. 2. 11. From the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles, &c.

CAMBRIDGE:

Printed by Marmaduke Johnson. 1666.

In this letter Mr. Eliot repeats his thanks to Mr. Speacot and Mr. Hanmer for their gifts and encouragement, and continues his account of progress in the Indian work at Natick, with special reference to the Indian confessions of faith printed in the tract entitled *Tears of Repentance*, London, 1653, and to the examination of the Indians by the Elders at a meeting in 1654, a relation of which he says had been sent over to the Corporation to be printed. This relation appeared in print the next year, under the title of *A Late and Further Manifestation of the Progress of the Gospel amongst the Indians in New-England*, London, 1655.

After an interval of three years Mr. Eliot wrote again, in 1657; the delay being partly explained by his long illness in 1656. During this period he had been closely occupied with his translation of the Bible into the Indian language. In 1654, his Indian primer or catechism was printed, and in 1655 the book of Genesis and the Gospel of Matthew passed through the press. In the letter which follows he mentions that Mr. Blinman and Mr. Newman, together with his eldest son John Eliot, had been appointed to help him in the Indian work.

Facsimile of Letter of May 5, 1657

Worshipful & much respected in Christ Jesus.

The last year when I should have written to you I was
was pleased to lay his hand upon me, with a severe affliction
pained, in so much as I was not able to do what I desired, in
writing to your self. But now it hath pleased God to release
me of the rigor of my pain (I leave his name) but a remnant
of it hath left in me to keep me in remembrance, to awaken
prayer, faith & zeal for God, & to keep humble, & in
the awful power of my heavenly Father. & it was the Lord
that put it into your heart to open your hand with so much
liberty unto the Lord's work in my land, amongst these poor In-
dians, I thank the Lord for it, & I extend my thanks unto your
self, and I doubt not but it would add unto your comfort to hear
tidings of those good & precious in Christ Jesus, my Lord doth re-
joice in this, that this year the Lord hath put forth more labourers
into this harvest, which is a thing long laboured & prayed for.
Our Com: sisters meeting at Boston, & some of the Elders joined to
request that they would encourage some others to the work,
and they have so done. for the Elders expounded Mr Blinman, &
Mr Newman whom they accepted. yea & the Lord put it into
the hearts of the Elders to expound my eldest son who
is a graduate in the College, & hath this year gone with
us sometimes unto the work. and I hope the Lord will
enable him therein. this bene of Providence I take as a great
favor & smile of God upon the work, assuring my self that
wherever God sendeth his laborers to carry the name of the
Gospel, there God will send some to gather into his garner
some elect to call into his kingdom. and I bless the Lord, that
some are still coming in amongst us, and those that are come in,
some of them young & some young. It pleaseth God to try them with great
sickness & mortality, with other afflictions, & trials, which I have
sometimes feared would have disheartened them in the work.
but I bless the Lord it is not so, but by the Lord's assistance, they
do the more judge themselves for their sins, & draw nearer to
the Lord, & cry for mercy, pardon & grace in Christ. & we do
truly need your prayer, both for them & me, & all the rest that
labour in this work. And thus commending you unto the Lord, & to the word of
his grace, I rest.

Respectfully in Christ Jesus.

your self to bring you
in Christ Jesus

I desire to see my friends & Christian friends to all
of religious & religious families.

John. Eliot.

[*Roxbury, May 5, 1657.*]

Worshipfull and much respected in Christ Jesus.

The last yeare when I should have written to your Worship, the Lord was pleased to lay his hand upon me, with a soare afflicting paine, in so much as I was not able to doe what I desired, in writing to your selfe. But now it has pleased God to release me of the rigor of my paine (I blesse his name) but a remnant of it he hath left in me to keepe me in remembrance, to awaken prayre, faith and zeale for God, and to keepe humble, and in the awfull feare of my heavenly father. Sir it was the Lord that put it into your heart, to open your hand with so much bounty unto the Lords work in my hand, amongst these poore Indians. I thank the Lord for it, and I returne my thanks unto your selfe, and I doubt not but it would ad unto your comfort to heare tidings of their good progresse in Christ Jesus. My soule doth rejoyce in this, that this yeare the Lord hath put forth more labourers unto this harvest, which is a thing I have long laboured and prayed for. Our Commissioners meeting at Boston, divers of the Elders joyned to request that they would incourage some others to the work, and they have so done, for the Elders propounded Mr. Blinman, and Mr. Newman, whom they accepted. Yea and the Lord put it into the hearts of the Elders to propound my eldest sonne who is a graduate in the

Colledg, and hath this yeare gone with me sometimes unto the work, and I hope the Lord will inable him therunto. This turne of providenc I take as a great favor, and smile of God upon the work, assuring my selfe that wherso ever God sendeth his laborours to cary the fanne of the Gospel, there God hath some graine to gather into his garner, some elect to call into his kingdom, and I blesse the Lord that some are still coming in among us, and those that are come in, some of them prosper, and prove sound. It pleaseth God to try them with great sicknesse and mortality, besides other afflictions, and tryals, which I have sometime feared would have dishartened them in the work. But I blesse the Lord it is not so, but, by the Lords assistanc, they doe the more judg themselves for their sinnes, and draw neere to the Lord, and cry for mercy, pardon, and grace in Christ. Sir we doe greatly neede your prayres, both for them, and me, and all the rest that labour in this work. And thus commending you unto the Lord, and to the word of his grace, I rest.

Your worships to serve you
in Christ Jesus

Roxbury this 5th of the 3d, 1657.

John Eliot.

I desire to present my service, and christian respect to all your relations, and religious familie.

Facsimile Titles of
Eliot's Indian Primer 1669 and
Logick Primer 1672

THE
Indian Primer;

O R,
The way of training up of our
Indian Youth in the good
knowledge of God, in the
knowledge of the Scripture;
and in an ability to Reade.

Composed by J. E.

2 Tim. 3 14, 15. *Quat ken nag-
wutcaush nish nahant. uanish
kah pokout. amash, wab. adi
nob abt. uhaaadi
15, Kah wutcb hummukki. seia-
neat. h. wab. leo. wunaeetupaca.
tamre wuss. kh. worg. sh. &c.*

Cambridge, Printed 1662.

THE
Logick Primer.

Some Logical Notions to initiate
the INDIANS in the know-
ledge of the Rule of Reason;
and to know how to make
use thereof.

Especially for the Instruction of
such as are Teachers
among them.

Composed by J. E. for the
use of the Praying Indians.

The use of this Iron Key is to
open the rich Treasury of
the holy Scriptures.

From 1. 4. To give facility to the
people, to the young men know-
ledge and discretion.

Printed by J. F. 1662.

Facsimile Titles of
Dying Speeches (1685) and
Eliot's Indian Dialogues 1671



Here be
But a few of the
Dying Speeches & Counsels
Of such *Indians* as dyed in the Lord.

It is an humbling to me that there be no more, it was not in my heart to gather them, but Major *Gookins* hearing some of them rehearsed, He first moved that *Daniel* should gather them, in the Language as they were spoken, and that I should translate them into English; And here is presented what was done that way.

These things are Printed, not so much for Publication, as to save charge of writing out of Copies for those that did desire them.

John Eliot.



I N D I A N
Dialogues,
FOR
Their Instruction in that great Service
of Christ, in calling home their
Country-men to the
Knowledge of GOD,
And of THEMSELVES,
AND OF
IESUS CHRIST.

Mal. I. 11. *For from the rising of the Sun,*
even unto the going down of the same, my
Name shall be great among the Gentiles, and
in every place incense shall be offered unto my
Name, and a pure offering: for my Name
shall be great among the Heathen, saith the
Lord of Hosts. *John Eliot*

Printed at Cambridge. 1671. *Gall*

The foregoing letters furnish a nearly continuous narrative of the first period of Mr. Eliot's missionary labors among the Indians, from the laying out of the new town at Natick in 1650, to the summer of 1657. They are interesting examples of his epistolary style, and they show his devotion to the great work he had undertaken. They also supply several new facts of interest which seem not to have been published before.

The subsequent progress of Mr. Eliot's work in translation and printing for the Indians may be briefly outlined. In 1658, having finished his translation of the Bible, he petitioned the Corporation in England to have it printed. In the latter part of 1659 the printing of the New Testament was begun, and in 1661 it was finished. The whole Bible was completed at the press in 1663. In 1664, a translation into Indian of Baxter's *Call to the Unconverted* was published, and in 1665 a translation of Bayly's *Practice of Piety*. In 1666, Mr. Eliot printed his *Indian Grammar*, and in 1669, the *Indian Primer*. In 1671, the *Indian Dialogues* appeared, and in 1672, the *Logick Primer*. In 1680 a new edition of the Indian Bible went to press, which was completed in 1685. A second edition of Bayly's *Practice of Piety* also came out in 1685, and in the same year or the year following, the little tract called *The Dying Speeches of several Indians*. In 1688, the Indian version of Baxter's *Call*

Facsimile Title of Eliot's Translation of
Baxter's Call to the Unconverted 1688

WEHKOMONGANDU

ASUAM

PEANTOGIG

Kub'asquam Quinnuppe, ig,

Tck-nogque mahche woskiche Pean-
tamwog. Oak woh sampwutica-
tise Peantamwog.

Wu'ankiufuork wunrestou aoh
nohtompean og.

USSOWESU

Mr. RICHARD BAXTER.

K A H

Kuyeu quiskinnumun en INDIANE
Wutinnontowonganit.

Wusfobfumdowontamunat ow-fuork
God ut Christ Jesus'ut, kah
wenecheonat INDIANSOG.

Ezek. 33-27.

gusht, gusht, schabuch woh nappah, woi Ifo alle wile

CAMBRIDGE:

Printed by S.G. for the Committee in LONDON
for the INDIANS in NEW ENGLAND 1685

Facsimile Title of Eliot's Translation of
Shepard's Sincere Convert 1689

Sampwutteabae

QUINNUPPEKOMPAAUENIN:

Wabuwomook oggussemeſuog Sampwutteabae

Wunnamptamwaenuog,

Miche wuſukbámun ut Engliſh-Mine Unnontowongnit naſſpe
Né mutáo-wunnegenie Wattineumoh CHRIST

Noh aſſowefit

THOMAS SHEPHARD

Quinnuppenmun en INDIANS Unnontowongnit naſſpe
Né Quittanatawwe wutinneumoh CHRIST

Noh aſſowefit

JOHN ELIOT.

Kah nawbutche ut eiyeuogſa oggussemeſe onchieſaur.

Neſſpe

GRINDAL RAWSON.

Matth. 24. 14. Kah yea aſſotamwongane wunnann-
ebemokaonk piſh kubkotamſadiu wame muttaohkit ne-
wutche wawuwaeniunneate wame wutohtimoneaſh.

Rom. 10. 14, 15. Kah tob wob wattis notamunnean
hiatta kubkotamwobteaniunwog? Kah tob wob ben kub-
kotaniibkón matta anwittumuk.

Matth. 28. 19. Towutche moncheek, kah kubkotamſh-
teagk wame wutohtimoneaſh.

C A M B R I D G E.

Printed by Samuel Green, in the Year, 1689.

to the Unconverted was reprinted, and in 1689 a translation of Shepard's *Sincere Convert*. This was the last of Mr. Eliot's publications. He died at Roxbury, May 21, 1690, in the eighty-sixth year of his age.

Further details about Mr. Eliot's labors among the Indians, and the earlier attempts to convert them, will be found in the series of eleven narratives published in London from 1643 to 1671, and generally known as the ELIOT INDIAN TRACTS. Their titles are as follows:

- (1) **New Englands First Fruits; in respect, First of the Conversion of some, Conviction of divers, Preparation of sundry of the Indians.**
2. Of the progresse of Learning, in the Colledge at Cambridge in Massacusetts Bay . . . London, Printed by R. O. and G. D. for Henry Overton, 1643. Quarto, pp. (2), 26, (1).
- (2) **The Day-Breaking, if not the Sun-Rising of the Gospel with the Indians in New-England. London, Printed by Rich. Cotes, for Fulk Clifton, 1647. Quarto, pp. (2), 25.**
- (3) **The Clear Sun-shine of the Gospel breaking forth upon the Indians in New-England . . . By Mr. Thomas Shepard Minister . . . at Cambridge in New-England. London, Printed by R. Cotes for John Bellamy, 1648. Quarto, pp. (14), 38.**

Facsimile Title of
Glorious Progress 1649

THE
Glorious Progress^s
OF THE
G O S P E L,
AMONGST THE
Indians in New England,

MANIFESTED

By three Letters, under the Hand of that famous Instrument of the Lord Mr. JOHN ELIOT,
And another from Mr. *Thomas Mayhew jun:* both Preachers of the Word, as well to the *English as Indians in New England.*

WHEREIN

The riches of Gods Grace in the effectuall calling of many of them is cleared up: As also a manifestation of the hungry desires of many People in sundry parts of that Country, after the more full Revelation of the Gospel of *Iesus Christ*, to the exceeding Consolation of every Christian Reader.

TOGETHER,

With an Appendix to the foregoing Letters, holding forth Conjectures, Observations, and Applications.

By *I. D.* Minister of the Gospell.

Published by EDWARD WINSLOW

Mal. I. II. *From the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure Offering; for my Name shall be great among the Heathen, saith the Lord of Hosts.*

LONDON, Printed for *Hannah Allen* in *Popes-head-Alley*. 1649.

- (4) **The Glorious Progress of the Gospel, amongst the Indians in New England. Manifested By three Letters, under the Hand of that famous Instrument of the Lord Mr. John Eliot, And another from Mr. Thomas Mayhew jun. both Preachers of the Word, as well to the English as Indians in New England . . . Published by Edward Winslow. London, Printed for Hannah Allen, 1649. Quarto, pp. (8), 28.**
- (5) **The Light appearing more and more towards the perfect Day. Or, A farther Discovery of the present state of the Indians in New-England, Concerning the Progresse of the Gospel amongst them. Manifested by Letters from such as preacht to them there. Published by Henry Whitfield, late Pastor . . . at Gilford in New-England, who came late thence. London, Printed by T. R. & E. M. for John Bartlet, 1651. Quarto, pp. (8), 46. Two editions or issues, with title variation.**
- (6) **Strength out of Weaknesse; or a Glorious Manifestation of the further Progresse of the Gospel among the Indians in New-England. Held forth in Sundry Letters from divers Ministers and others to the Corporation established by Parliament for promoting the Gospel among the Heathen in New-England . . . Published by the aforesaid Corporation. London; Printed by M. Simmons for John Blague and Samuel Howes, 1652. Quarto, pp. (16), 40. Four editions were printed.**

Facsimile Title of
Tears of Repentance 1653

4
Tears of Repentance:
 Or, A further
 Narrative of the Progress of the *Gospel*
 Amongst the
INDIANS
 IN
NEW-ENGLAND:

Setting forth, not only their present state
 and condition, but sundry Confessions of sin
 by diverse of the said *Indians*, wrought upon
 by the saving Power of the Gospel; Together
 with the manifestation of their *Faith* and *Hope*
 in *Jesus Christ*, and the Work of Grace upon
 their Hearts.

Related by Mr. *Eliot* and Mr. *Mayhew*, two Faithful Laborers
 in that Work of the Lord.

*Published by the Corporation for propagating the Gospel there, for the
 Satisfaction and Comfort of such as wish well thereunto.*

May, 42. 3. *A bruised Reed shall he not break, and the smoking
 Flax, shall be not quench.*

London: Printed by *Peter Cole* in *Leaden-Hall*, and are to Sold at
 his Shop, at the Sign of the Printing-Press in *Cornhil*,
 near the *Royal Exchange*. 1653.

Facsimile Title of
Late and Further Manifestation 1655

A Late and Further
MANIFESTATION
OF THE
Progress of the G O S P E L
AMONGST THE
INDIANS
IN
New-England.

Declaring their constant Love and Zeal to
the Truth: With a readinesse to give
Accompt of their Faith and Hope; as of
their desires in Church Commu-
nion to be Partakers of
the Ordinances of

C H R I S T.

*Being a Narrative of the Examinations of the Indians, about
their Knowledge in Religion, by the Elders of the Churches.
Related by Mr JOHN ELIOT.*

Published by the C O R P O R A T I O N, established by
Act of Parliament, for Propagating the Gospel there.

*Acts 13. 47. I have set thee to be a light to the Gentiles, that
thou shouldest be for Salvation unto the Ends of the Earth.*

L O N D O N: Printed by M. S. 1 6 5 5.

- (7) **Tears of Repentance: Or, A further Narrative of the Progress of the Gospel Amongst the Indians in New-England: Setting forth, not only their present state and condition, but sundry Confessions of sin by diverse of the said Indians . . . Related by Mr. Eliot and Mr. Mayhew, two Faithful Laborers in that Work of the Lord. Published by the Corporation for propagating the Gospel there . . . London: Printed by Peter Cole, 1653. Quarto, pp. (36), 47. Two editions.**
- (8) **A Late and Further Manifestation of the Progress of the Gospel amongst the Indians in New-England . . . Being a Narrative of the Examinations of the Indians, about their Knowledge in Religion, by the Elders of the Churches. Related by Mr. John Eliot. Published by the Corporation, established by Act of Parliament, for Propagating the Gospel there. London: Printed by M. S., 1655. Quarto, pp. (8), 23.**
- (9) **A further Accompt of the Progresse of the Gospel amongst the Indians in New-England and of the means used effectually to advance the same. Set forth in certaine Letters sent from thence declaring a purpose of Printing the Scriptures in the Indian Tongue into which they are already Translated. . . . London, Printed by M. Simmons for the Corporation of New-England, 1659. Quarto, pp. (11), 35, (1).**

Facsimile Title of
A Further Account 1660

A further Account of the progress
OF THE
G O S P E L
Amongst the Indians
In New England :

BEING
A Relation of the Confessions made
by several *Indians* (in the pre-
sence of the Elders and Mem-
bers of several Churches) in or-
der to their admission into
Church-fellowship.

Sent over to the Corporation for Propagating the Gospel of
Jesus Christ amongst the *Indians* in *New England* at *Lon-*
don, by Mr *John Elliot* one of the Laborers in the Word
amongst them.

LONDON,
Printed by *John Macock.* 1660.

Facsimile Title of
Brief Narrative 1671

- (10) **A further Account of the progress of the Gospel Amongst the Indians In New England: being A Relation of the Confessions made by several Indians (in the presence of the Elders and Members of several Churches) in order to their admission into Church-fellowship. Sent over to the Corporation for Propagating the Gospel of Jesus Christ amongst the Indians in New England at London, by Mr. John Elliot one of the Laborers in the Word amongst them. London, Printed by John Macock, 1660. Quarto, pp. (8), 76, (2).**
- (11) **A Brief Narrative of the Progress of the Gospel amongst the Indians in New-England, in the Year 1670. Given in By the Reverend Mr. John Elliot, Minister of the Gospel there. In a Letter by him directed to the Right Worshipfull the Commissioners under his Majesties Great-Seal for Propagation of the Gospel amongst the poor blind Natives in those United Colonies. London, Printed for John Allen, 1671. Quarto, pp. 11.**

